1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
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APPENDIX VI.

A ROUGH ACCOUNT, COLLECTED IN 1886, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By RAJA KHUSHWAQTIA AND Dr. G. W. LEITNER.

ROUTE I.

361 FROM GILGIT TO KABUL, viâ Dareyl, Tangir, Kandiá, Ujù, Torwál, Swat, Dir, Maidán, Jandûl, Bajaur, Muravarri, Pashàt, Kunèr, Jelalabad, Kabul.

GILGIT TO SHERKILA, 9 katsha (rough) kôs * (1½ miles), ruled by Isa Bahadur's son, Raja Akbar Khan, under Kashmir, a faithful ally, contains 70 zemindars' (peasants') houses on the Yasin river.

SHERKILA TO PATÀRI (is uninhabited), over a ridge Pir (17 katsha kôs) called Batrèt, which is a plateau on which the Dareylis graze their flocks in the spring.

487 PATÀRI TO YATSHÔT (12 katsha kôs), road stony and jungly. Yat-
361 shôt is a village of Dareyl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and *buffaloes* (which are not found in [241] Badakhshan). The ground produces much white maize (from which bread is made), wheat, barley, grapes growing to a gigantic size, nuts, etc. [379] There is excellent water, but it is very cold. The people are Sunnis, and speak Shiná (the dialect of Chilás). [The Shins appear to have been a [997] Hindu tribe expelled from Kashmir territory and converted to a sort of [584] Muhammadanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Brahminical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its [771] calf at the end of a prong.] Yatshôt has two mosques, and Mullas who understand Arabic well. The Dareylis are very religious, and attentive to their ceremonial practices. The streamlet of Dareyl runs past it.

YATSHÔT TO MANIKÁL, 3 katsha kôs, a plain easy march through a prairie. Manikál has two forts, one of which has about 500 houses, and is called Dòrkans; and the other, Manikál proper, which has 300 houses and an old Mosque. Manikál is surrounded by forests. When the Kashmir troops reached Manikál, the Dareylis, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

MANIKÁL TO SAMANGÁL, 3 katsha kôs, over an inhabited plain. The fort contains 800 houses. A great elder (Djashtero) called Kalashmir resides there, whom all the Dareylis respect and follow, although there are many other Djashteros, like Muqaddams (elders, mayors), in Kashmir villages. He is wise and rich, possessing, perhaps, in addition to cattle,

[804] * A kôs is a measurement of distance varying from 1 to 2½ miles, and often depending on the speaker's impression due to hardships encountered or to other causes. "Katsha" and "pakka," for "rough, unfinished," and "thorough" respectively, are terms well known to Anglo-Indians. "Katsha" and "pakka" are generally spelt "kucha" and "pucka."

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

carry you far away and do you injury. They enter into the skins of dead persons and so make their appearance.

Possibly ghosts sometimes figure as Ċhèċh or Jinns or are confused with them. There are tales of how people have had dealings with jinns masquerading in the forms of known human beings, but these are rather cases of the impersonation of actual living people.

YAÇH

The name Yaçh corresponds to the Sanskrit *yakṣa-*. Yaçh are probably to be regarded as a class of Dē.ū who are in some way interested in agriculture. I was given the following statement: "At the time of the removing of the crops (from the fields) the people make *mūl* in a dish and prepare a flavouring of bitter kernels which they add to it. They do this in the name of the Yaçh. They then add ghee to the mūl and eat it. They say 'The Yaçh is eating the Yaçh's mūl.' If they didn't prepare the Yaçh's mūl they say the Yaçh(s) would carry off the grain and not make it prosper." The last word rendered "Yaçh(s)" is peculiar in form and somewhat resembles the word for "bear", but the rendering given is probably correct.[1]

A note is given that the Yaçh will become unconscious if it eats a bitter thing. Hence no doubt the bitter kernels.

The Yaçh, so far as this custom goes, might be regarded as little more than an abstraction, a fertility, or anti-fertility, spirit of some kind, but there is one story told of a very active and practical Yaçh. It was given me as follows: "There is a man of Gurikōt (a place near Astōr) called Rozāli. They say that a Yaçh has formed a friendship with the wife of Rozāli. The Yaçh brings grain and goods from one place and another and collects them in Rozāli's house. They say if Rozāli scolds his wife or beats her some live stock or other in his house dies. For this reason the man does not scold his wife. If anything in the house goes astray or gets lost

[1] Cp. Yaçhōlo, p. 527, n.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

he keeps quet. The man has children, their appearance they say, is ill-favoured, like that of a Yaçḥ. The Yaçḥ lives in his house and he (Rozāli) is superior, they say, to all the Astōris in wealth. They say that the Yaçḥ is in Rozāli's house in the skin of a cat. They say that his wife's food every seven days is 24 eggs and 2 seers (4 lb.) of ghee. This matter is publicly known to all the people. A number of Astōri people have told us this story." The wife's diet seems rather limited in kind, but bread and vegetables are perhaps taken for granted.

Yaçḥōlo

The Yaçḥilo,[1] by his name, must be some sort of cousin of the Yaçḥ, but he is a shadowy personage whose only known interests are agricultural. Here is all the information I have about him: 'At the time of the reaping of the wheat and barley, in thename of the Yaçḥōlo they put some mūl (gruel) in a dish andcarry it to some place in a field where there is a big stone and where they say the Yaçḥōlo is. The reason is this: they say, 'if we propitiate the Yaçḥōlo our wheat and barley will be plentiful.' Nowadays they do not do this in Gilgit (proper), but in Shināki places, e.g. Bagrōt, at places on both sides of the River (Sherōt, Shakiōt, and Bārgo), and at Herānosh, in these places they do it."

We may now pass on to the Human Supernatural, of whom the Rū.i and the Dalyāl are the chief. The term Rū.i is Ṣhiṇa. The Burushaski equivalent is Būlas, but the word has also, I think, wider application. In Khowār the idea is, I believe, covered by the word Gūr.

Rū.i

The Rū.i is perhaps the most interesting of the whole Gilgit cast, and of her I happen to have particularly full

[1] I have lately come on an isolated note: "Yaçḥōl, a demon like a bear."

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3

On the afternoon of the following day each family kills five goats for every house, as a token of their happiness at being free for one more year from the re-arrival of the cruel chief. The meat is dried and kept to be cooked during the following months. It is said that the meat of the goats killed on this day does not turn bad, even if kept for years. This ceremony is called by them "Nisalo." 796

A Story of the Katchata family and "Chili" Ceremony.

Once upon a time there resided at Gilgit a wealthy family of Katchatas. This family lived alone in a separate fort on the site of the fruit orchard in which Mr. Hayward is buried. The family grew so strong that it kept the chief afraid of its power. The Rá, who always used to keep a watchful eye over this clan, was so frightened by their doings that, being unable to fight them openly in the day-time, he thought at last of making a sudden night attack on the sleeping warriors. The proposed attack was so successfully carried out by the Rá that he left none alive in the fort except a pregnant woman, who managed to escape by a small window and took flight up the Kargah Valley, in order to seek a refuge in a secluded village of Darel. There she soon bore a son. None of the family survived to cultivate their lands, which were lying waste. The Rá, however, took this task upon himself, and wheat was sown over the land by his followers. But he was much vexed when he saw the whole crop turned black and become unfit for food, and that his labour was fruitless. For the five successive years the same state of things continued, and the Rá, being weary of cultivating the lands any longer, at last ordered the Danyals to explain the real cause of this misfortune. According to their usual custom the Danyals worked themselves into a state of frenzy by burning the leaves of the *chili*, and then, putting their ears for a short time upon the drums to listen to what these had to say, sung a song to the following effect :— 539 241

"The fertility, prosperity and abundance of Gilgit were due to the happiness and the blessed hands of the Katchata clan, and because they were extremely oppressed and tyrannised over by the Rá, the destruction of the land resulted and will continue until a man of the same family is brought here to plough the lands with his own oxen, and to put in the seed in the Rá's cloak. A few handfuls must be scattered by the Rá himself, while the remainder is sown by the Katchata or his followers in these fields. The other inhabitants must not precede the Katchata in ploughing and cultivating their lands." On this the chief gave orders to the assembly to bring a man of that clan, from any part of the country in which he could be found, and promised that a good reward would be given to the man who succeeded in finding him. A number of the Rá's followers at once started in all directions in the hope of gaining the reward. The man who had set out for Darel and Tangir came to know, to his great delight, that a woman of the family had at the time of the massacre escaped towards Darel, where she had since borne a son. He sought out her dwelling, and promising her safety as well as a good reward, obtained her consent to accompany him to Gilgit. He thus gained the reward, while she was welcomed by all the people. The Rá then assisted in the sowing of the fields according to the advice of the Danyals, and with the returning happiness of

539 241 the Katchata the crops were that year excellent. The boy was afterwards married and is said to have had four sons. Three of them were sent to the Rás of Hunza, Nagar and Yasin, at their request, to reside in their respective States as beings of divine nature, while one remained at Gilgit. From that time it has become a custom that the Rá's lands are ploughed first by the Katchata clan, and that afterwards the other people commence this operation. As soon as the ploughing is finished and the time to sow the seed has arrived, the Rá gives a big feast to the inhabitants, who all assemble at his house and make merry, with the usual dancing, singing and playing upon flutes and drums. Some flour is then rubbed on a Katchata's face, and his long locks are let loose. Moreover, he is made to bellow and go like an ox in front of all the party towards the Rá's fields, where some food is given him by the Rá. This he catches and eats like a beast. Next begins the sowing operation by the Katchata's putting some handfuls of seed in the Rá's skirt, who mixing with it a small amount of gold dust, scatters it with his own hands in one of the fields. The rest of the seed is scattered by the Katchata, and then by all the other people in their fields. On this day, which is called "Chili," the Katchata receives from the Rá a reward of one maund of flour, 5 seers of *ghi*, one turban and one cloak.

The Murder of Wazir Thusho.

173 121 539 There lived a wealthy and influential man named Thusho at Gulapur in the Punyal District, during the time of Badshah, who was the ruler of Yasin. He had made for himself a golden plough, and used to keep many hidden treasures in safe places in the adjacent *nullahs*. These are said to be still buried, but the places are unknown. Badshah, the Mehtar of Yasin, once sent him a *khillat*. When the messengers reached Gulapur, Thusho was ploughing in a field on the side of the Yasin road. The men, who did not know Thusho asked him the whereabouts of the house of Wazir Thusho. He pointed out his own house to them, showing them a round-about way to it, while he himself went there direct by a short cut and arrived before them. In the interval he changed his clothes and then met the messengers, who presented him with the *khillat*. On receiving this, Thusho *salaamed* towards his fort called "Boori Thoki." (Its ruins are still found at Gulapur.) By so doing he meant that his fort was so strong that the Mehtars of Yasin sent him presents. The messengers were soon dismissed by him, and they related this story to their chief on their return to Yasin. The chief was much angered by Thusho's bearing, and advanced against him with a large force. Thusho sent out his younger brother, Khushhal Beg, to check his advance, but he had already reached Gulapur. In the fighting which ensued, Khushhal Beg cut his way through the opposite forces and came face to face with Badshah, who made three cuts with a sword at Khushhal Beg, which the latter dexterously parried with his shield, and cried out that it was now his turn of attack. The Mehtar enquired as to which of them was after all to turn tail, to which Khushhal Beg made reply that Badshah was a king of hawks, Khushhal Beg of fowls only, and that he must at last give away. The fighting was then stopped, and the Mehtar being considered victorious, returned to Yasin. Thusho was very angry that his brother Khushhal Beg had not killed Badshah when such a favourable opportunity offered itself; so he made him a prisoner in the fort of Chatar Khan in Ishkuman. Hearing this news, Badshah again led his forces against

Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
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133 with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich
361 Valley. All the three valleys, Moolkho, Toorikho, and Tirich,
241 are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as is the case in all the valleys
312 hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Toorikho is generally selected as the residence
487 of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanalli spur, lies down the Toorikho and Moolkho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yarkhoon Valley. In Kashkar Bala ingenious wicker-work foot-
491 bridges are made of plaited osiers. They are called "*chipul.*" Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

133 Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies
[241] in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a
[131] considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Injigan stream. The valley then suddenly widens, its whole character changes, and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest, and the distant peaks on either hand are hidden by the lower
132 intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy
161 and frequent rainfalls. Further to the south the population increases in density.

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Chitral

increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

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will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names. The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Towal.

The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they have overflowed into the upper part of the Swat Valley, and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Gall and Kalkot in the Punjkorah Valley, containing respectively 1,500 families. They are the most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor. Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better known under its Pushtoo name of Patrak. There is also a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

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CHAPTER VIII.

FESTIVALS.

D 241 779 B 241 779 IN spite of the general conversion of the tribes to Mahommedanism, ancient semi-religious festivals, mostly connected with agriculture, are still observed by them more or less in accordance with ancient customs. About Gilgit, where Mahommedan ways of thought have as yet only penetrated skin-deep, the festivals are still observed with little less ceremony than formerly, and are called "Shind baradesi," or "Great days of the Shins," which would appear to show that they are mainly of Shin introduction. The dates of the festivals connected with ploughing, sowing, and reaping, differ slightly according to the proper seasons for those operations in different places.

D 241 B 241 The first festival is that of *Nile*, at the time of the winter solstice in celebration of the beginning of the new year, which, according to ancient computation, commenced then. The name *Nile* means "fattening," and alludes to the slaughtering of cattle which takes place. The first day is one of work, and is devoted in every household to dressing and storing the carcases of bullocks, sheep, and goats slaughtered a few days previously. This is done by drying them in a particular way, so that they remain fit for food for several months. This is necessary because the pastures have become covered with snow, and only sufficient fodder is stored to keep a few animals alive through the winter.[1] The next morning, two hours before day-light, the *Tolosi*[2] celebration takes place. Bonfires are lighted, and everybody flocks to the Shawaran, torch in hand. The drums sound summoning all laggards, and as the first streaks of day-light appear, the torches are thrown in the direction of Gilgit, or in that place are scattered about at pleasure. Singing, dancing, and polo go on through the day, and are continued at intervals daily for a whole month.

[1] A similar process of storing meat is practised in Cabul.

[2] *Tolosi* is the name given to a bundle of strips of wood, burnt together and used as a torch.

This festival is celebrated in Yasin, Punyal, Gilgit, Hunza, Nagar, Astor, and Gor. In Hunza and Nagar the burden portion is called *Thow shalling*, "tree-scattering," and in Astor, *Lomi*. It is said to commemorate the death of a ruler who once tyrannised over Gilgit; but there seems good reason for supposing that it is a relic of fire-worship. In Chitral the festival is celebrated under the name of *Dushi*, without the bonfires, as also in Chilas and Darel, where it is called *Dusha*. In the villages of the tract of valley between Punyal and Ghizr, where the population is almost entirely Shin, no language but Shina is allowed to be spoken on the day of the Nilo festival, and a sort of demonstration is made against the neighbouring Kho and Wooroshki communities. Each family makes a bonfire of cedar wood on its own land, and a cry is raised, "To-day let all our enemies in the upper country remain above, and those in the lower country remain below. Let those who wear the 'kori' (the leather boots worn by the Kho people) perish, and let all who wear the 'towti' (the leather leg-wrappings worn by the Shins) increase and prosper." Any man who speaks Khowar or Wooroshki in the village on that day is beaten and ill-treated.

The next festival is the *Bazoo*, which celebrates the beginning of spring and the appearance of the first green shoots of corn. On the occasion of this festival the people assemble on the Shawaran, and a lean miserable sheep is brought. It must not be a good one. The Tarangfah sacrifices it, and the blood is sprinkled on everybody's pole stick. The Tarangfah on horseback trundles the head along the ground for a short distance with his stick. Dome then tie a rope to the horns and drag the head along the whole length of the ground, taking the carcase as their perquisite. [illegible] the ceremony of the sheep sacrifice is performed at the same time as the *Thumar Bazoo* mentioned further on.

Bazoo literally means "leanness," referring to the miserable state of the cattle at the end of the winter. This festival is peculiar to Gilgit.

After the Bazoo was a festival called *Aihoi*, which took place during the first week in March, but which is now no longer observed. This appears also to have been confined to Gilgit.

The evening before the festival a peculiar kind of pancake, called *Jutchbut*, was baked and eaten in every house. The gates of the fort were closed, and all probable absentees,

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such as traders and travellers, were put under surveillance. 241
The next morning a party was sent round by the Ra to bring every man in the place inside the fort. Some would make a pretence of hiding, but in time all were hunted out and brought in. The women of the place had meanwhile assembled and formed a double line from the inner castle to the outer gate of the fort, each being provided with a stout willow stick. When all was ready, the Ra rode out, as if to leave the fort. On arriving at the head of the line, a cry was raised for a present, which he promptly complied with and then rode on between the lines. All the men were then 241
bound to follow him, one by one. The Wazeers and mem- 626
bers of the Ra's family were allowed to ransom themselves like the Ra, but the rest had to run the gauntlet and get through as best they might. The women plied their sticks with hearty good will, and unpopular members of society came off badly.

On the following day the men again assembled in the fort, and formed themselves into two parties, one under the Ra inside the castle, and the other under the Wazeer in the outer fort. Both sides were provided with wood-ashes and dust which had previously been collected for the occasion, and a sham fight ensued. The Wazeer's party tried to storm the castle, while the Ra's men showered earth and ashes on them. Sometimes the assailants were successful, and the Ra was made a prisoner in his own castle. After an hour or two he consented to pay a ransom, which was fixed at a bullock and three sheep for the victors, and a robe of honour for their leader. If, on the contrary, the Wazeer's party were defeated, every man had to give a present to the Ra. The parts of both days not occupied in the performances were spent in feasting, polo, dancing, and consulting the Dumpals.

[173] This curious festival, which was said to mark the time for [illegible] was discontinued when the advent of Sikh troops introduced a stricter observance of Mahommedan forms,[1] and forced women to remain in greater seclusion. A trace of it still exists in Punyal, where the women are privileged on that day to address abusive remarks, in jest, to the Ra when he first comes out of his house. The whole festival appears to show some connection with that of the Holi, which takes place in India about the same time.

[1] The first Governor appointed under the Sikhs was a Mahommedan, who did much towards introducing a more orthodox type of the faith.

Next to the Alhoi come the *Gamoi* feast, which celebrated the commencement of the wheat harvest. It is still kept up in Gilgit and all the neighbouring valleys. The day having been fixed with reference to the state of the crop, the last hour of day-light for the preceding ten days is spent in dancing on the Shawuran. At dusk on the evening before the festival, a member of every household gathers a handful of ears of corn. This is supposed to be done secretly. A few of the ears are hung over the door of the house, and the rest are roasted next morning and eaten steeped in milk. The day is passed in the usual rejoicings, and on the following day harvest operations are commenced. As some crops are always more forward than others, and ready to be reaped before the appointed day, no restriction is placed on their being cut; but to eat of the grain before the Gamoi would provoke ill-luck and misfortune. The festival is observed in Sirikot and Wakhan; in the latter place it is called *Shagrit*. In Chitral it is called *Phindik*. The tribes in Terwai, Bushkar, and in the Indus Valley below Sazin do not observe it.

The next festival is the *Dumoshik*, "smoke-making," which celebrates the completion of the harvest. When the last crop of the autumn has been gathered, it is necessary to drive away evil spirits from the granaries. A kind of porridge called "mosi" is eaten, and the head of the household takes his matchlock and fires it into the floor. Then, going outside, he sets to work loading and firing till his powder horn is exhausted, all his neighbours being similarly employed. The next day is spent in the usual rejoicings, part of which consists in firing at a sheep's head set up as a mark. In Chitral this festival is called *Pastundikish*, "devil-driving."

The last festival in the year, and the most important of all, in the Chilt, which formerly celebrated the worship of the Chili tree (*Juniperus excelsa*), and marked the commencement of wheat-sowing. Within the last sixty years the rites connected with tree-worship have ceased, but the ceremonies connected with sowing are still maintained. The feast now lasts two days, beginning on the first day of the sun entering the sign of the Scorpion. The first is called the Ra's day, the second the people's day. The evening before the first day a procession goes to the Ra's granary, from which they receive between twenty and thirty pounds of the best wheat, which is placed in a skin mixed with sprigs of the sacred *chili* tree. A large bonfire of the sacred cedar wood is lighted, and the contents of the skin are used in the rites

[illegible] G-3 (1873-1878) 1880 [illegible] AV3 Dated AV3

241 day's sowing is held over the smoke. The rest is ground and made into a large cake about 2 feet in diameter, which is baked on the same fire and then placed in a secure place for the night, a man being specially placed on guard over it. The musicians have meanwhile been hard at work, and dancing is kept up by the firelight till a late hour. Next day the people having assembled on the Ra's land, the Ra rides out from his castle attended by all his family and retainers. Before him is borne in procession the large cake of leavened bread, on which wheat is heaped up, and a pomegranate, with a sprig of cedar stuck in it, placed on the top. This is carried by a man with his face smeared with flour, who is called Dono. The crowd having gathered round the Ra in a ring, the Yerfah approaches, holding two or three handfuls of the smoked wheat in the skirt of his robe, into which the Ra empties a small quantity of gold-dust. Then with a loud voice the Yerfah cries out: "Oh people, be ready, the Ra has mixed the gold and will scatter the seed; may your fortune be good!" Then the Ra, taking the mixed wheat and gold, throws it among the people, who scramble to catch it in their skirts. More wheat and gold-dust are then poured into the Yerfah's skirt and scattered, the ceremony being repeated four times, to the north, south, east, and west. Those to whom it has once been thrown are not allowed to shift their places so as to get more. Then a yoke of oxen is brought to the Ra, who takes the plough handle and ploughs two furrows, eastwards and westwards, scattering seed; he then returns to the castle, after making over the large cake to his ploughmen, whose perquisite it is.

241 712 After this the *Rătch Mooger*, or, "the Ra's he-goat," is taken up to the tower of the castle and sacrificed by a Rono; one of this caste alone being permitted to officiate. Cutting off the head and feet, the officiating Rono holds them up in view of the assembled people, and all the drums strike up. The carcase of the goat is made over to those whose perquisite it is. In Gilgit it is the perquisite of the men of the village of Boormuss, who are Shins, and whose privilege it is to carry the Ra's standard in war, for which they receive a goat a day while in the field. Then, while the people stand expectant, the *Yoodeni durrung*, "the fairy's drum," is heard to sound. All faces are averted to prevent the evil that would surely happen to him who should catch sight of the performer, and the *Yoodeni-ai*, or, "fairy's she-goat," is brought and sacrificed. Some of the blood is sprinked on the

4 AV3 Dard AV3 Burush AV3

fairy's drum, and the carcase is given to the Dom musicians, whose perquisite it is. This ends the ceremony, and the day is wound up with archery, dancing, singing, and polo. The mark for the bowmen is a block of wood, with a small wedge of silver, given by the Ra, beaten into it, which becomes the prize of the most skilful marksman.

On the second, or people's day, feasting and dancing go on almost the whole day. They visit one another's houses, being expected to eat something in each house. A few yards of ploughing are commenced as a matter of form by every land-holder, for without this a good crop could not be expected.

In Hunza and Nager this festival is called *Thumar Sayun*, or, "the Thum's sowing," and is celebrated in exactly the same way, but it does not take place till spring owing to the difference of climate. A somewhat similar festival takes place in Yassin and Chitral, where it is called *Biwisht*, "seed-sowing;" but the ruler does not take part in it, the present ruling class in Yassin and Chitral having never identified themselves with their humbler subjects. In Yassin the festival is accompanied by a curious custom. The Tarangfah is mounted on a good horse and clad in a robe of honour given him by the Mehtar. In this way he is conducted to the polo ground, where all seat themselves while the music strikes up and the Tarangfah gallops twice up and down the ground. Should any accident happen to him, such as either himself or his horse falling, it is regarded as a presage of misfortune to the whole community, and of speedy death to himself. In order to avert evil, he and his family observe the day as a solemn fast.

In Wakhan no public ceremony takes place, but the first seed-sowing is a time of festivity in every household. A bowl of grain, half of which has been roasted, is carried out and scattered round the house. Then the goodman starts for his ploughing, but returning clambers up to his house-top and scatters seed through the central sky-hole which gives light and ventilation to the house. Then, proceeding to his field, he traces a circular furrow twice round it, scatters a little seed, and returns home, where he finds the door barred against him, and he is not admitted by the women till after much entreaty. The next morning he rises before daylight and drives an ass into the house, giving occasion for much fun and joking, after which the ass is sprinkled with flour and driven out again.

half a mile to a mile across; it is bounded on the south by wooded mountains, and on the north by a great steep cliffy limestone mass, which rises to 7000 or 8000 feet from the river. To the view the mountains join above and below, closing in the valley. The height of Gurse is 7800 feet above the sea. This elevation, combined with a great amount of cloud and rain in summer and of snow in winter, makes the climate inclement. In this and many other respects the place reminds me much of the valley of Pishu. Here the only crops are millet, buckwheat, and peas, which are raised by help of irrigation; rice will not ripen. The best produce of Gurse are the ponies, which are the best of their size for loads that I ever met with. In reaching this upper part of the Kishengunga Valley, we had already come into the tract occupied by Dards; in the village of Gurse itself there is a mixture of Dards and Kashmiris, but the former predominate. From there onwards the people are almost entirely of that race, and dialects of the Dard language, a language quite different from Kashmiri, are spoken. Where the two large streams meet, just above Gurse, is the end of the wider part of the valley. The northern stream may be said to be a continuation of the Kishengunga, as its course is the longer, and it has, I believe, the greater volume; it flows from the distant valley Tilel. If one had to go to Tilel one would not attempt to follow up the stream, for the gorge it here comes out of is impassible except when (for a week or two it may be) the river is frozen over; travellers must go a few miles up the other, the Dawal, stream, and cross a Pass which leads into the cultivated valley of Tilel. This I have never visited. One can way leads for three days' march up the course of the northern stream. The valley of it is narrow, bounded by mountains rising some 6000 or 7000 feet; the stream flows for the most part in a rocky bed; for the first ten miles there are many little plateaux above the level of it, formed by the alluvium of side streams; over these the path leads on, past several villages; on the mountain-slopes is a good deal of pine-forest; on the level of the valley even the forest does not reach so high up the sides, and further on the pine is replaced by spruce and silver fir.

From Shirk Dy Ghara is a great descent, of about 2000 feet, by a zigzag road, steep and rough. We do not immediately reach the Indus Valley, but we go first to where the end of the Shirk spur nearly meets the mountain on the opposite side of the Astor River, leaving but a narrow channel for the water. Here the Astor River is spanned by two rope-bridges, made of birch twigs, and by a wooden bridge, over which ponies can be taken; a tower has been built that commands the passage; the position is held by some forty soldiers, who keep a good look-out. The place is a strange one; the soldiers live in caves in the rock; the rock overhangs, so as to keep off the sunshine for the greater part of the day; still the air becomes burning hot in summer; in winter, though no snow falls, the cold is somewhat severe.

Here crossing and following down the Astor River we soon debouch into the Indus Valley and find ourselves on the stony alluvial waste, over nine miles of which, with small ups and downs, we have to go before reaching Sawaji.

Sawaji.

This is a spot where at one time was a good deal of cultivation, and it is likely that fruit-trees once shaded it; but during the wars of two or three generations back it was laid waste and became entirely depopulated, and scarce but few ground remained. At that earlier time it was inhabited by Dards, but was ruled, as I am informed, from Skardú; it was by Sulaimán Shah's invasion that it was laid waste.* At the present time Sawaji has a very small area under cultivation, but the place is of some importance as a military post, since on the holding of it depends the passage of the Indus on the way to Gilgit. There is a fort which was built by the Dográs; it is manned by about seventy men, and as many more are in barracks outside. There is here also a prison, where a gang of incorrigible Kashmíri housebreakers are detained; these men enjoy during the day some liberty for cultivating their plots of land. The valley here is warm and dry; with irrigation two crops can always be

* See Chapter XIII.

The lower part of the valley, occupied by Gilgit, is from one to three miles wide; it is bounded on each side by steep rocky mountains; the valley itself contains stony alluvial plateaux of various form, and various level above the river, which flows in cliffs more or less in them; the greater part of this space is arid and barren, but, as usual, in front of each side ravine is a cultivated space, watered by the side stream, on which is a collection of houses. The line of mountains on the south-west side of the valley is divided most regularly by these ravines; between each of these the steep rocky masses narrow as they rise. On the north-east side the mountains are of an enormous size; they are well seen from the ridge separating the Ile and Gilgit valleys; the rocky spurs lead back to lofty snowy peaks, one of which is over 25,000 feet in height. In front of each ravine on that side, too, is the wide-spread alluvial fan, with a portion of it watered and cultivated. There the mountains are completely bare, but on the south-west side, high up above the lower cliffs, is a growth of pine-wood.

The village of Gilgit is on one of the watered tracts on the right bank of the river; here the cultivated ground is not part of the fan of a side stream, but is on the flat plain of the river alluvium, which makes a terrace 30 or 40 feet above the water. The cultivation occupies the space of a square mile or so, extending from the river bank to the mountains; the irrigating water comes from the nearest side stream. The houses here, as also in Astor, are flat-topped; they are scattered over the plain in twos and threes among groups of fruit-trees, having been rebuilt in this way after the destruction that occurred in the various wars to which Gilgit has been subject; it will take long for the village to recover the abundance of fruit-trees which used to prevail. The fort of Gilgit is the Maharaja's chief stronghold in Dardistán. It has been at different times taken, destroyed, rebuilt, added to, and altered. In 1871, when I was there, the appearance of it from the north-east was as represented in the sketch on the next page. The central part with the high towers (one of them loftier than the rest) was built by the ruler Gauo Sahraán during his seized reign in Gilgit when the Maharaja Gulab Singh's troops had been for a

In Draw G-6 (1862-1873) 1874 AVI Kashmir
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time dispossessed of it; this is built in the Dard style, of a wooden framework for the wall filled in with stones; it was really a strong work for the country. The next outer construction is the work of the Dográs; it is a wall some 14 feet high, built round three sides of the inner fort (the fourth being protected by the steep river bank), so as to enclose a space between the two for 200 or 300 men to live in; of the seven or eight towers of this outer fort two can mount a gun. Lastly, built somewhere on to the fort, was what was called the *dangar*—a space enclosed by a poor stone wall; in this were quartered two or three hundred irregulars.

But since this sketch was made, since I saw the place, changes have occurred. In the spring of 1871 a severe earthquake threw down a considerable portion of the fort, and it has now, I believe, been rebuilt on a better plan.

Gilgit, by my reckoning, is 4930 feet above the sea. Mr. Hayward put it down as 5025 feet; but I think the former figures, which are derived by Boiling Point observations from Bawajh, whose elevation is given by the G. T. Survey, to be the nearer. The climate of Gilgit is not unlike that of Baltistán, only less snow falls, indeed but little snow-fall occurs. The vegetable products are the following—wheat, barley, naked barley, rice (in Gilgit village only), maize, millet, buckwheat, pulse (mungh, máh, and masúr), rape, and cotton; and of fruits—mulberry, peach, apricot, grape, apple, quince, pear, greengage, fig (not in any portion), walnut, pomegranate, and sanjúd (*Elæagnus Moorcroftii*, called there sinjit, sanjúd being the Tibetan name); besides wood-melons and water-melons. Silk is grown, but in very small quantity; the worm is smaller than that of Kashmír, and the cocoon is small. There are three fabrics made of it; one half silk, half wool, this is much worn by those in station above the ordinary peasant; another half silk and half cotton; the third all silk, a strong though loose-wove fabric which is prized for handkerchiefs.

Gold is washed from the river-gravels, as in many other parts of the Indus basin; here it is in coarser grains than I have seen elsewhere, and the return for the labour of washing is somewhat better.

In Draw G-8 (1903-1972) 1972 AVI Enclosure
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564 We now come to the Shin, the highest of the four generally-distributed castes. In some isolated places they make the majority, or even constitute the whole, of the community, but in Gilgit itself they are not so numerous as the Yashkun, nor are they so in Astor.

There is a peculiarity of manners most strange and curious attaching to some of the Dards. It belongs especially, perhaps even solely, to this Shin caste. Attention to the point is desirable, as it may, by comparison with customs that may be found in other races, enable us some day to trace out the origin of the tribe. [231] The thing is this: they hold the cow in abhorrence; they look on it to much the same way that the ordinary Mohammedan regards a pig. [242] They will not drink cow's milk, nor do they eat or make butter from it. Nor even will they have ploughing, the fact that is so commonly used in the East. Some cattle they are obliged to keep for ploughing, but they have as little as possible to do with them; when the cow calves they will put the calf to the udder by pushing it with a forked stick, and will not touch it with their hands.

A greater, more astonishing, contrast between their way of looking at a cow and the consideration which the Hindus give to the animal it would be impossible to conceive.

In some places I have found other customs accompanying this. For instance, at Dashkin, 12 miles below Astor, where [243] the people are Shin, they will not eat fowls nor touch them; [244] in this they approach the Hindus. Here, too, I was told that they have no objection to cultivating tobacco and red pepper; whether these last peculiarities attach to the Shin generally I cannot say.

I think that these restricting customs are already dying out, and that they exist mostly where there is a proportionately isolated community of Shin without the other castes.

The table at the beginning of Chapter XX. shows in what countries the Shin caste is found and in what the Yashkun prevails. The Shin caste, mixed with Yashkun, along the Indus Valley and in those side valleys that immediately lead up from it.

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Dard AV3

backs bent, feet tired and stumbling, just staggering on for days, with eyes on the ground, perhaps fixed on the heels of the man ahead, their loads only lightened by that which they ate of it—leaving less for the journey back; the man who fell was hardly noticed by those who were with him unless he happened to be a relation.

Gilgit, together with Astor, Bunji, Chilas, Hunza, and a few other places is often referred to as Dardistan. Gilgit is the most important place, being nearest the frontier; a British Political Agency was stationed here. The town of Gilgit is the only town of any importance; it has been built on the Gilgit river at a place which is some miles above where that river joins the Indus, and at a height almost the same as Srinagar.

Much of the Gilgit valley is well cultivated, with fruit trees; in the fields wheat and barley are grown; in those which are available to water, fairly good crops of rice, but where cultivation has not been attempted, the land is barren, though some of the hillsides carry large woods of fir and juniper, and higher still there is birch.

The country is hard, bleak and inhospitable—the sort of place one immediately associates with the word "out-post"; one can imagine the disappointment, if not horror, of a married British officer on learning that he had been posted to that garrison, but it was not so for the single man to whom the great attraction was the shooting and the polo. Like all towns and large villages in the mountains, Gilgit has an excellent polo ground which is still used although the British have gone, for the men of the country excel in horsemanship and polo is their national game.

Just as the valley of Kashmir is the home of the fairy tales, so also are the Gilgit legends famous for those parts; fortunately a great number of them have been preserved for all time by Britishers who have served there. Many of them are fables, others doubtless have a certain amount of truth in them; they contain the history of that part; in them can be seen the character of the men of Gilgit as they have always been, cruel, hard and fearless, and of their womenfolk, lacking nothing in courage and cruelty.

One story we told will never be lost to the people; there is

the Astor river to its junction with the Indus, and then runs north along the Indus to Bunji. It was once a flourishing tract, but has never recovered from the great flood of 1841, when the Indus was blocked by a landslip below the Hatra Pir, and the valley was turned into a lake. Opposite Bunji is the valley of Sai, and 6 miles farther up the Gilgit river falls into the Indus. Gilgit is about 24 miles from the Indus, and has a considerable area of fertile irrigated land. The Wazirat now includes the tract known as Haramush on the right bank of the Indus, and numerous valleys leading down to the Gilgit river. To the north the boundary reaches Gunch Pari on the Hunza road, and up the Kargah nullah as far as the Bhalidi mountain to the south in the direction of Darel. From Gilgit itself mountain roads radiate into the surrounding valleys, and its geographical position now, as in ancient times, renders the fort on the right bank of the Gilgit river an important place. A suspension bridge connects Gilgit with the left bank, which is bare as barren as the right bank is fertile. The ancient name of the site under its Hindu Rás was Sargin. Later it was known as Gilit, which the Sikhs and Dográs corrupted into Gilgit, but to the country people it is familiar still as Gilit or Sargin Gilit. It lies in the most mountainous region of the Himálayas. Within a radius of 65 miles there are eleven peaks ranging from 18,000 to 20,000 feet; seven from 20,000 to 22,000 feet; six from 22,000 to 24,000 feet; and eight from 24,000 to 26,600 feet. At their bases the mountains are barren and repellent, but at 7,000 feet there are fine forests of juniper and fir. Higher up grows the silver birch, and above all vegetable growth is swept after sweep of glacier and snow.

Botany. The pencil cedar is found from 12,500 feet down to 6,000 feet, and sometimes reaches a girth of 30 feet. *Pinus excelsa* grows between 9,500 and 10,000 feet. The edible pine is common in Astor, ranging from 7,000 to 10,000 feet. The useful birch-tree is common, and grows as high as 12,500 feet. The tamarisk does well in the barren valleys up to 6,000 feet. Roughly speaking, the upper limit of vegetation round Gilgit is 16,000 feet; above this the rocks are covered with lichens.

Fauna. Ibex are found the ibex and *sakin* (*Capra ibex* and *C. falconeri*), and their deadly foe, the beautiful snow cat (*Felis uncia*), and occasionally the wild dog (*Cuon dukhunensis*). The red bear (*Ursus arctos* or *isabellinus*), the snow cock (*Tetraogallus himalayensis*), and the grey partridge are common; and many of the migratory birds of India, wild geese

In Gilgit as in Astor there are few social subdivisions, for the people are forced to depend on themselves for most wants of life. The language spoken is Shiná, though only a small percentage of the population is Shin. The religion is Islám, the Shiah sect preponderating. There is an entire absence of fanaticism. The national character is mild, and the men are unwarlike. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of thin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

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Agriculture. 241

The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder.

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Minerals. 135

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilás. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often remunerative. At Chilás whole families live by the work. The gold is of fair quality, the best being twenty carats. The Bagrot valley is celebrated for gold-washing, and contains many signs of mineral wealth.

Commerce and trade. 284
439

The only manufacture is the weaving of woollen cloth (*pattú*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yárkand. The chief staple of import is salt. Russian chintz is brought down from Yárkand, and is said to be more durable than the English article.

Roads. 487

The most important roads are those leading to India. The cart-road over the Burzil and Rájdiángan passes has been

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
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grey and pale sandy yellow, covered where anything will grow with wormwood scrub, plunge down thousands of feet into the valleys, which are only wide enough at the bottom to admit the passage of the chafing stream. If you happen fortunately to be about the altitude of eight to twelve thousand feet, where the rain falls, you will march through forest and grass lands. Above that, again, run bare rock-strewn hillsides, the last vegetation being always the dwarf juniper, and from thirteen to fourteen thousand feet is the line of eternal snow. As a rule your road runs in a valley as near the bottom as possible; for days at a time you see no forest; when you do see it, it is a green patch thousands of feet above you, and you only get an occasional peep at a snow peak. Mile after mile of arid sand and rock is passed, unrelieved by a single tree, except where a stream has cut its way from the higher hills and piled up an alluvial fan at right angles to the main valley. Then you find a lovely little oasis of green terraced fields running hundreds of feet up the hillside, a village embowered in fruit-trees and vines, and you sit down and thank God for the shade.

The march to Doian was severe; the road ran first through scattered forest of edible pine and pencil cedar, then dropped into the river-bed to climb, by laborious zigzags, a thousand feet to avoid a cliff. This was repeated again and again, the road running occasionally for miles in sand full of loose stones, the *debris* of the hills above. The last ten miles of the march is, however, lovely: much of it through one of the finest pine forests in the world,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard A 43

487 The approach to Gilgit is rather fine. The road
311 runs up the flank of a huge alluvial fan several hundred feet in depth, where it bursts out of the hillside, and which stretches a mile into the valley. From the east as you approached you saw them no trace of cultivation, only line after line of ruined terraced
346 fields bare and brown. High up on the main hill-
132 side, visible for miles, stands a Buddhist tower, the land-mark which must for centuries have welcomed the traveller to Gilgit. The extraordinary dryness of the climate, with its average rainfall of under a couple of inches a year, has kept it, ancient as it is, in a state of almost perfect preservation.

241 From the highest point where the road crosses
361 the fan there is a splendid view of the triple peaks of Rakapushi, the great mountain above Nagar to the north, and the Gilgit oasis bursts into view. This is a mass of cultivation five or six miles long by a mile wide at the widest, studded with villages and covered with fruit-trees, the whole irrigated and depending for its water on one stream which enters the valley at the western end.

643 I was met on the road at intervals by all the
576 important men in Gilgit; the lower the status of the official the further he came out, according to Eastern custom, to receive me. The rajas of Punyal, the country tributary to Kashmir, which is the continuation of the valley of the Gilgit river towards Chitral, refugee princes from Yasin, driven out by the Mehtar of Chitral, local wazirs and Kashmir officials met me one after the other, the culminating point being my reception by the Governor of Gilgit and the officers of the Committee directing the operations on the

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AVS
Chitral

The Lutkú valley, through which our road ran, is famous in Chitral, and rightly so, for its cultivation, and we were more struck by its wealth on our return than on our march up. Riding up you often see nothing but a series of walls, the retaining walls of the fields; coming downhill the whole of the cultivation is spread before you. Every inch of the ground is utilised, the soil being cleared wherever possible, the stones taken off it and piled in huge heaps, and every large rock which is too big to move has stones stacked upon it. The fruit of the valley is renowned, peaches, apples, pears, and splendid grapes abound; the grain crops could not be finer, and every village is embowered in huge walnut trees, truly a land flowing with milk and honey! It had its drawbacks for the native traveller. We came across a kafila en route from Bajour to Badakshan, and found one of the Hindu traders bewailing the loss of a fine mule killed by a fall from a cliff, the second lost since they had left Chitral, and half the load washed away in the stream. Several roads lead from the Lutkú valley to Kafiristan up side valleys, and right and left of the points where the valleys joined were well-known places of slaughter, where Kafirs might be expected suddenly to dash out of the tamarisk thickets, and swoop on any caravan not heavily guarded, or on any isolated man. Some of these side valleys were very beautiful from the distance, particularly one leading by the Shui pass into Kafiristan. We had gone to visit some more hot springs which came out some hundred feet or so above the road, and the view up the side valley was lovely, a sea of autumn colour in which the gold of the

4: Dard G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

789 the Hunza Chief. The power was not confined to him, and seemingly in some cases lay more in the spring than in the person, for I heard of various other springs in different places, the throwing into which of any defiling substance was followed by bad
783 weather. It is curious here to see the cowskin considered an impurity, and it shows the connection
231 with Hinduism. Sacred as the cow is, no high-caste Hindu will touch cow leather. The regard for the cow amongst the Shins is most marked, but I think that in the main valleys, where there is now considerable communication with the outer world, it is losing its hold. It has gained for the Shins the name of Dangarik, or the cow people. The Shin used to have some one of another caste to tend his cows, and nothing would induce him to touch a new-born calf. If there was no one else handy, and it was necessary to put the calf to the mother, the little creature's head would be caught at the end of a cleft stick, and pushed to the udder. The Shin hatred of bees was another distinct link with Hinduism.

178 The feasts, many of which must be of Hindu
● 241 rather than Buddhist origin, are beginning to fall into desuetude; Mahomedanism is gradually pushing them out, but they, and the observances which accompanied them, are still to be seen in some parts. I have assisted more than once at the "Chilli" festival, which marks the commencement of wheat-sowing, and which had years ago a further connection with the worship of the cedar, now in the main dropped. What the connection was I failed to find out, most probably the dates of the aboriginal feast of

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard A 43

"Chili" or cedar worship, and of the Shin feast of sowing synchronised, and the two thus became welded together. The connection now is limited to a certain amount of wheat being smoked over a cedar wood fire, and of cedar twigs being in use next day when the sowing takes place. From a portion of the smoked grain a large unleavened bannock is made overnight, which is carried before the Rá or Chief of Gilgit when he rides out next morning to the sowing. Arrived on the selected ground the headman of the village holds up to the Rá the skirt of his chogu full of the smoked grain, and into this the Rá throws small quantities of gold dust. The golden grain is then scattered amongst the circle of villagers, the ceremony being repeated till the grain has been thrown to all four points of the compass. The Rá then dismounts, a plough is brought, and, taking the handles, the Chief draws two furrows, one running east, the second west, and over these he again scatters the golden seed. A goat is then sacrificed, the drums strike up, and the Rá rides off, the rest of the day being one of continuous feasting, polo-playing, drumming, and dancing.

There are many other festivals, almost all connected with agriculture; spring-time and harvest, autumn and winter, are all marked by appropriate feasts. The Yudeni drum, or fairy's drum, which was kept on the top of every Chief's castle, played a part in the ancient ceremonies. It was very unlucky to look towards it while the sounds rang out; if the fairy drummer was seen, the direst calamities followed. I never to my knowledge heard the fairy drum myself, but no feast in the old days was complete

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Dard AV3
Burushe AV1

of 45,762 square miles and a population of 108,138 persons it will at once appear that the Ladakh wholt though possessing the greatest area supports the smallest number of people. Its density is one per square mile, the lowest figure in the whole State. Kargil and Skardu, however, with their respective densities of 9 and 13 persons a better record the latter supporting 102,477 persons. All the three tehsils of the districts show a plus variation ranging between 4 and 5 per cent, which bear a happy contrast to the all-round decrease registered by these tehsils at the 1921 Census.

WT 141

Of the total area of the Ladakh district only 28 per cent. is cultivable which in plain language means that out of a total area of 45,762 square miles only 129 square miles are cultivable. Again out of 28 per cent. cultivable area 917 per cent. is not cultivated and there are very little prospects of agricultural expansion in this district.

WT 241

The normal rainfall is 0·7" only. The entire grow cultivated area has to depend upon irrigation for growing crops. Rice, Bajra, maize are conspicuous by their absence, wheat only occupies an inferior position, having under 0·175 per cent. of the cultivable area, 47 per cent. being under other food-crops including pulses of which gram is the chief staple.

D 141

(b) Gilgit District.—The district consists of only one tehsil (Gilgit) with an area of 3,110 square miles and a population of 51,802 persons which gives a resultant density of 15 persons to a square mile. The decrease of 13·6 per cent. Census census to 19'15 per cent. which comparison well with other districts.

Name of Tehsil or Pargana	Population 1931.	Density.	Percentage of variation.		
			1921-1931.	1911-1921.	1901-1911.
Gilgit Tehsil ...	51,802	15	+ 19·15	+ 13·6	....
1. Gilgit Proper	51,802	15	+ 19·15	+ 13·6	....

D 241

Of the total area 9 per cent. is cultivable out of which 21·9 is not cultivated, the balance still available for being brought under crops being about 18 per cent. The normal rainfall being very low i. e., 0·17" the entire agriculture depends upon irrigation which has received good attention from the Government during the present decade as has already been shown under paragraphs dealing with irrigational improvements. To counteract Nature's frugality in the matter of rainfall human effort has shown itself at its best in providing irrigational facilities as is evidenced by the fact that 80·9 per cent. of the grow cultivated area is irrigated which conclusively proves that natural rainfall by itself would not help even an acre to produce crops.

Here 35·6 per cent. of the area is under wheat, 27 per cent. under barley, 32·7 per cent. under other food-crops including pulses while 2·2 per cent. is taken up by miscellaneous crops. The supply for the military garrisons located at Gilgit is provided through a special "Supply and Transport Department".

D 141
B 141

(c) Frontier Illaqas.—With an area of 14,000 square miles and a population of 64,336 persons the Frontier Illaqas show an increase of 3·02 per cent. over the last Census and the remarks in each of the constituent units is shown by the marginal title.

Name of Tehsil or State.	Population 1931.	Population 1921.	Density.	Percentage of variation.	
				1921-1931.	1911-1921.
Hunza ...	[illegible]	[illegible]	[illegible]	+ 0·00	+ 0·00
Nagar ...	[illegible]	[illegible]	[illegible]	+ 0·00	+ 0·00
Punial ...	[illegible]	[illegible]	[illegible]	+ 0·00	+ 0·00
Ghizar ...	[illegible]	[illegible]	[illegible]	+ 0·00	+ 0·00
Yasin ...	[illegible]	[illegible]	[illegible]	+ 0·00	+ 0·00
Chitral ...	[illegible]	[illegible]	[illegible]	+ 0·00	+ 0·00
Dir ...	[illegible]	[illegible]	[illegible]	+ 0·00	+ 0·00
Swat ...	[illegible]	[illegible]	[illegible]	+ 0·00	+ 0·00
Amb ...	[illegible]	[illegible]	[illegible]	+ 0·00	+ 0·00
Chilas ...	[illegible]	[illegible]	[illegible]	+ 0·00	+ 0·00
Darel ...	[illegible]	[illegible]	[illegible]	+ 0·00	+ 0·00
Tangir ...	[illegible]	[illegible]	[illegible]	+ 0·00	+ 0·00
Kohistan ...	[illegible]	[illegible]	[illegible]	+ 0·00	+ 0·00
Palas ...	[illegible]	[illegible]	[illegible]	+ 0·00	+ 0·00